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ABSTRACT

The purpose of these elementary grade social studies resource materials is to portray the continuity of the life of the Suquamish Tribe on the Port Madison Reservation in western Washington. The photographs accompanying the text in the student booklet document the coming together of Indian and non-Indian cultures: the gathering style of life centered around the longhouse, the signing of the Point Elliot Treaty forming the Port Madison Reservation, the forced attendance of children at boarding schools, and the construction of the Trident Submarine Base bringing an influx of non-Indians to the Reservation. The teacher's guide outlines goals and objectives, provides detailed background notes and captions for the photographs, lists discussion questions, suggests additional learning activities, and includes an extensive bibliography of selected references for the classroom, teacher background materials, and other Daybreak Star Press publications. While the point of view is almost exclusively restricted to the Suquamish Tribe, much that is said is true of other Puget Sound and Northwest tribes. (NEC)

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Suquamish Today

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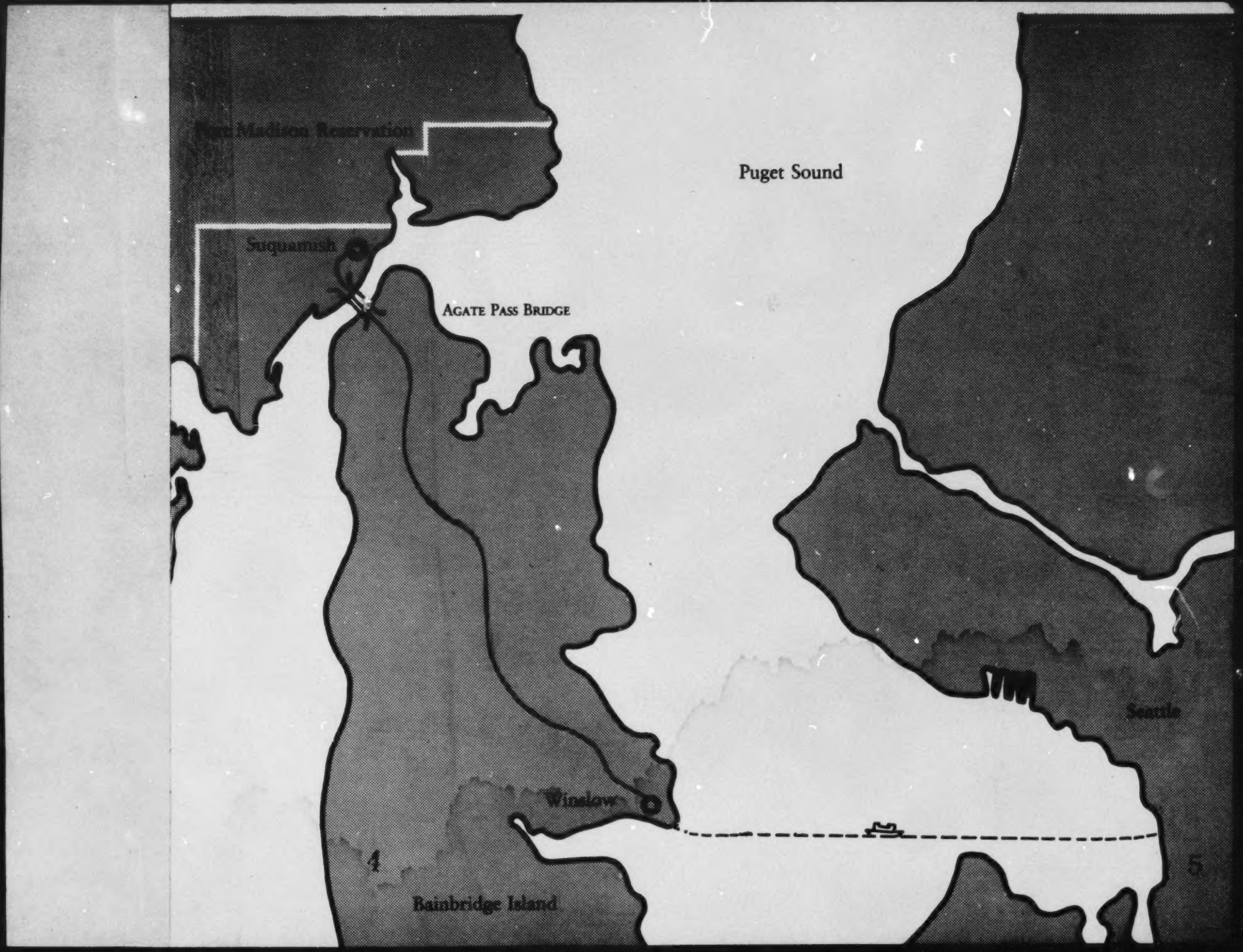
Port Madison Reservation
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Agate Pass Bridge
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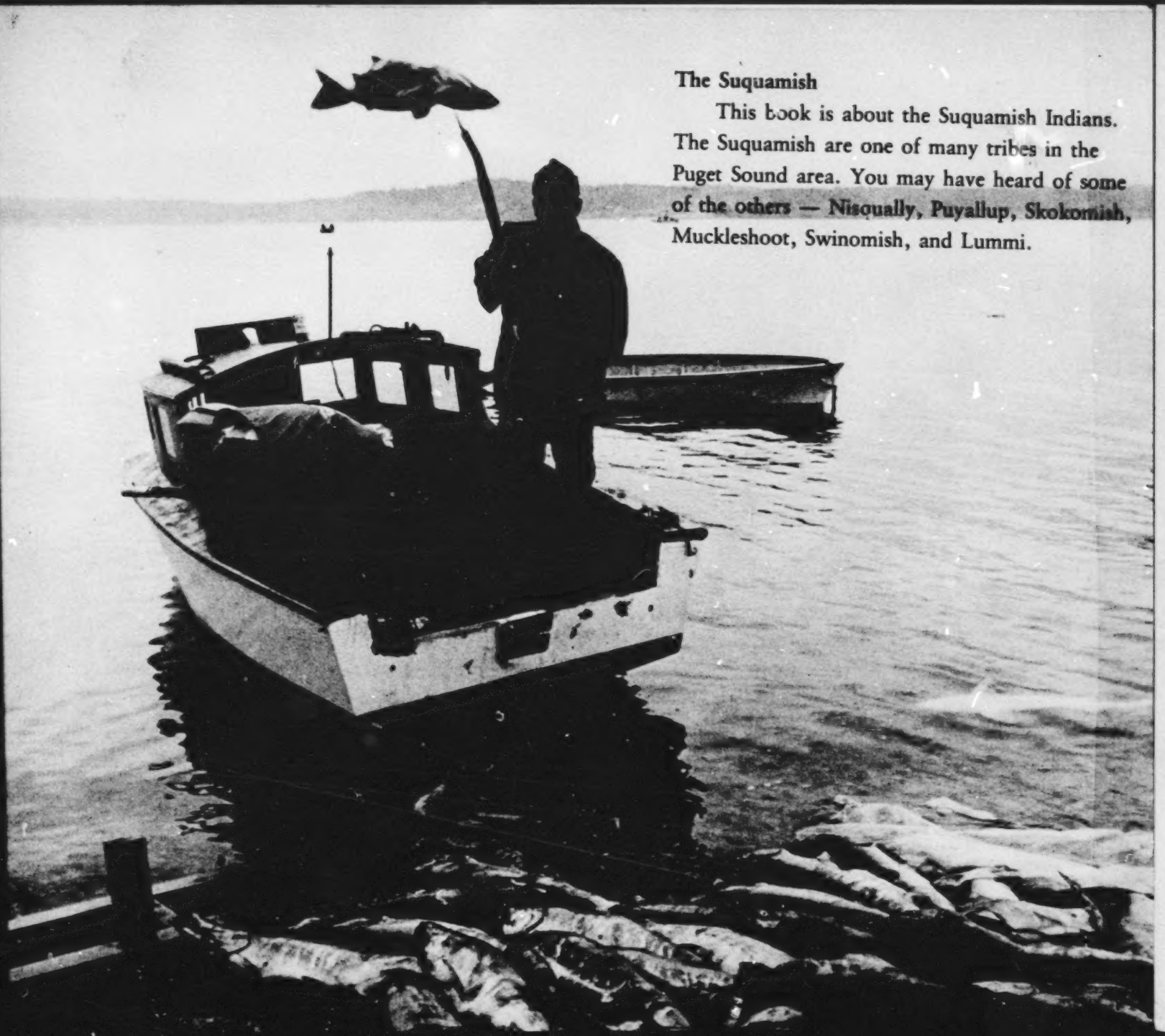
Bainbridge Island



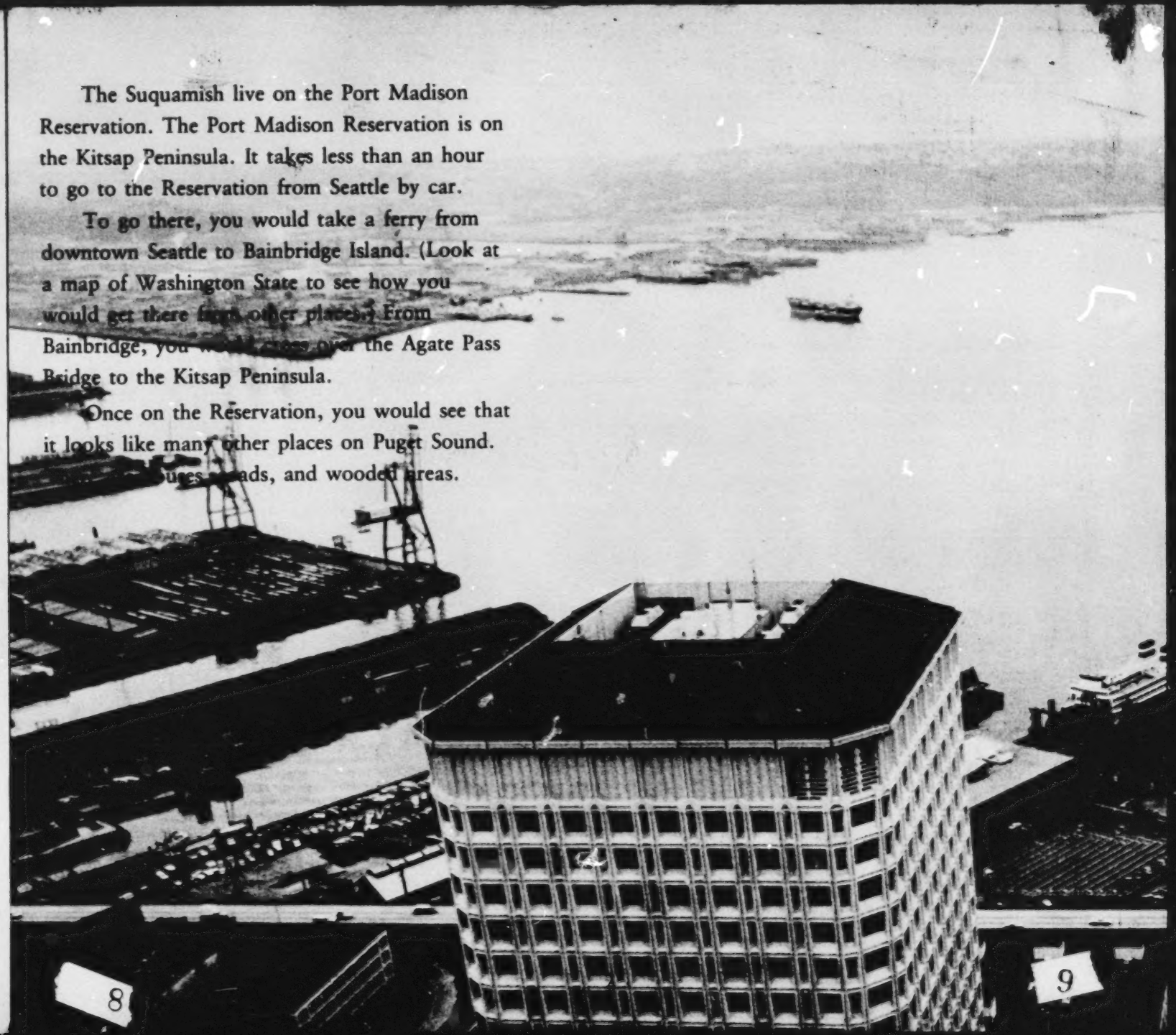
The Suquamish

This book is about the Suquamish Indians. The Suquamish are one of many tribes in the Puget Sound area. You may have heard of some of the others — Nisqually, Puyallup, Skokomish, Muckleshoot, Swinomish, and Lummi.

The Suquamish live on the Port Madison Reservation. The Port Madison Reservation is on the Kitsap Peninsula. It takes less than an hour to go to the Reservation from Seattle by car.

To go there, you would take a ferry from downtown Seattle to Bainbridge Island. (Look at a map of Washington State to see how you would get there from other places.) From Bainbridge, you would cross over the Agate Pass Bridge to the Kitsap Peninsula.

Once on the Reservation, you would see that it looks like many other places on Puget Sound. [illegible]ads, and wooded areas.



There are two small towns on the Reservation, Suquamish and Indianola.

If you were to walk down the main street of the town of Suquamish, you would see a post office, stores, gas stations, the Suquamish Police Office, and the Suquamish Tribal Office. You would see people who were Suquamish and others who were not. In addition to Suquamish, Indians from other tribes and non-Indians live on the Reservation.

Suquamish who do not live on the Reservation often live in the nearby towns and cities of Bremerton, Sequim, Port Orchard, Tacoma, and Seattle. Many Suquamish feel that they never really leave the Reservation since they always return to it. The Reservation is their home.

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Life Changes

The Port Madison Reservation is on land that has always belonged to the Suquamish. At one time, Suquamish land stretched from where Seattle is now, across to Bainbridge Island and the Kitsap Peninsula. The Suquamish lived in many little villages all over the area. Each village had a different name. The Suquamish took their name from the village of Suqua (Dsuq'wub). Dsuq'wub was located just down the beach from the present-day town of Suquamish.

Then, the Suquamish lived very differently than they live today. Everything they needed they made themselves or traded from other tribes. To gather food, they travelled all around Puget Sound by canoe and by foot. Salmon and clams were among their most important foods.

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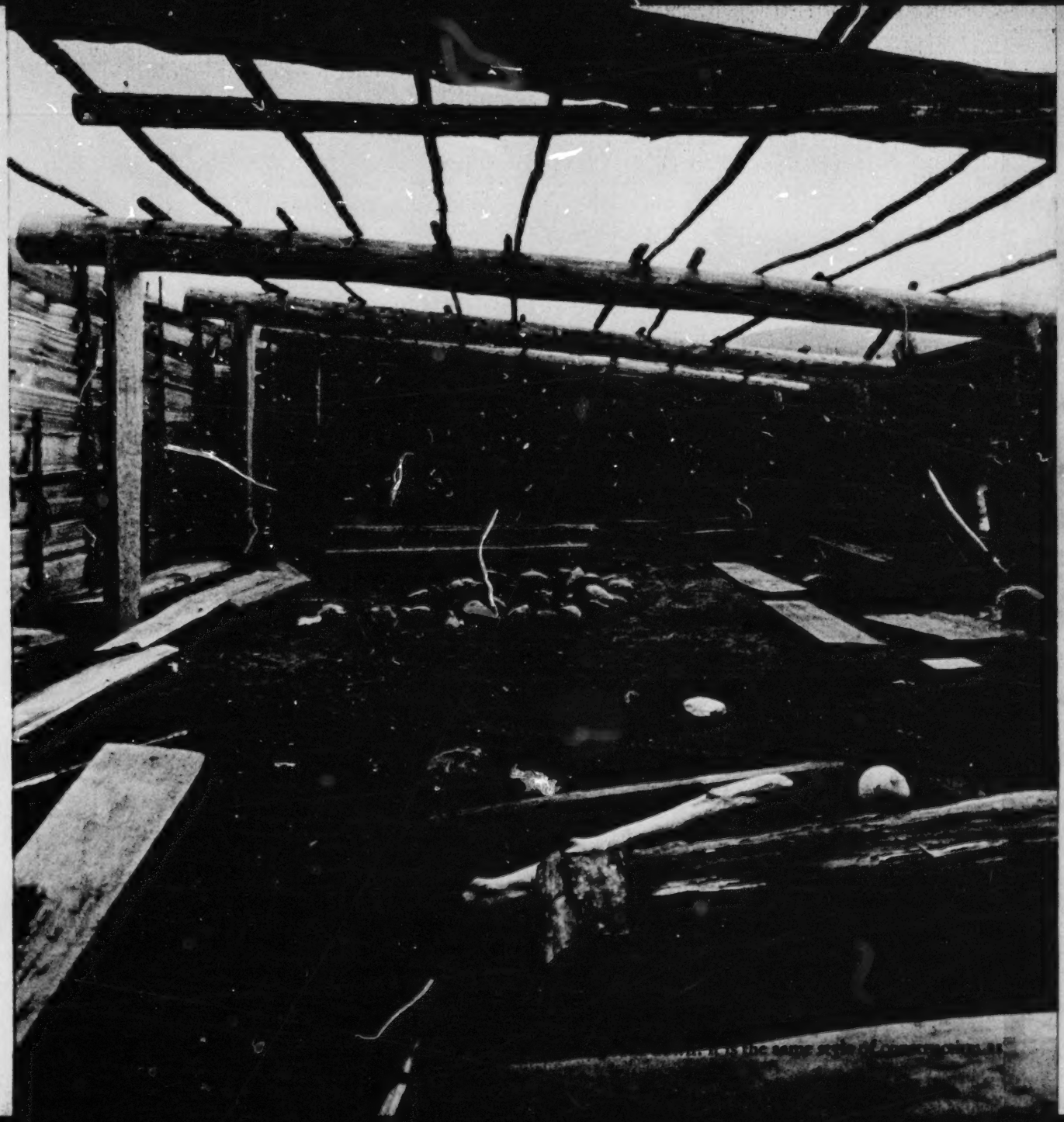

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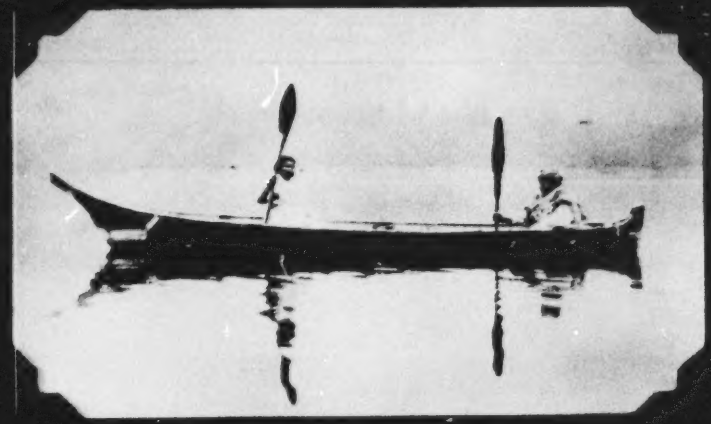
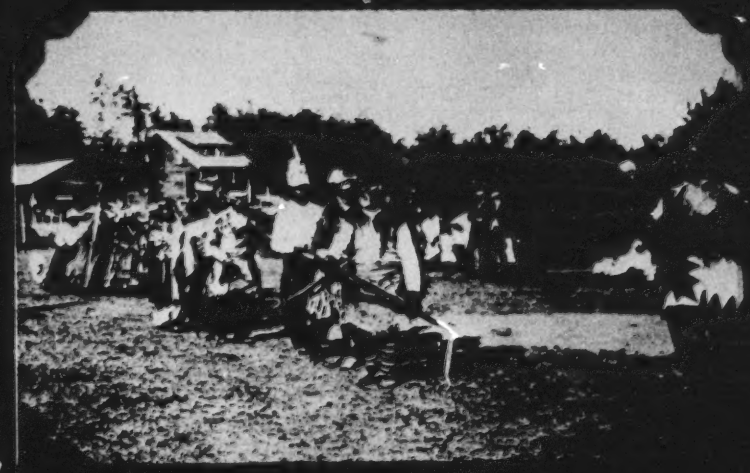
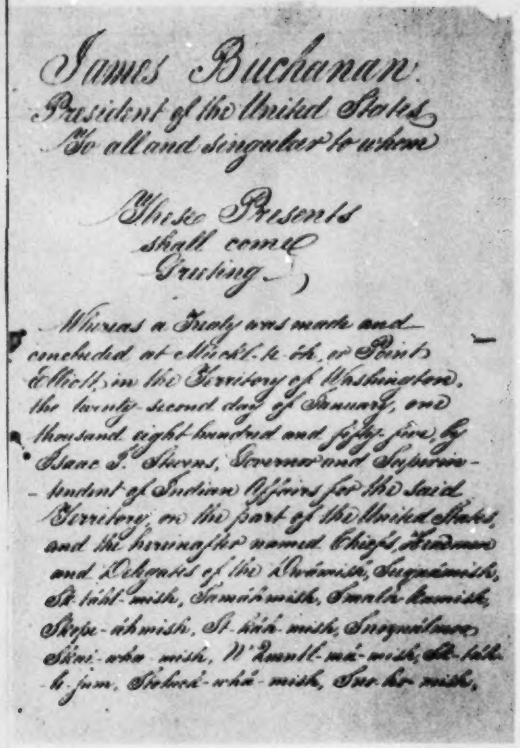
Most of their gathering they did in the spring and summer. During the winter, families would live together in longhouses. Longhouses were often built near rivers at good fishing places. There were usually one or two longhouses in every village.

One of the famous Suquamish longhouses was Old Man House. Old Man House was located at Dsuq'wub. It was over 500 feet long and 60 feet wide. Old Man House was one of the biggest longhouses ever built on Puget Sound.

Here, the Suquamish would hold meetings and religious ceremonies. In late summer, they would have a large gathering. They would invite tribes from Puget Sound, up north, and east of the mountains. People would dance, sing, and play games for many days.



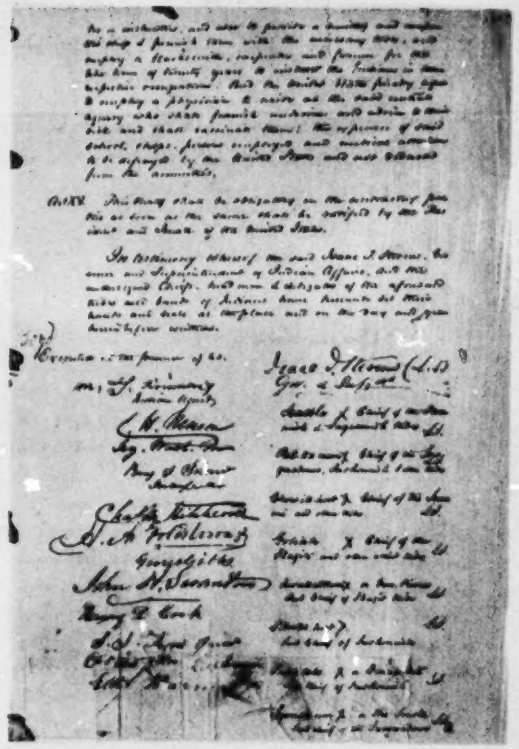




James Buchanan.
President of the United States
To all and singular to whom
These Presents
shall come
Greeting -

Whereas a Treaty was made and concluded at Mūckl-te-oh, or Point Elliott, in the Territory of Washington, the twenty-second day of January, one thousand eight hundred and fifty-five, by Isaac I. Stevens, Governor and Superintendent of Indian Affairs for the said Territory, on the part of the United States, and the hereinafter named Chiefs, Headmen and Delegates of the Dkhwamish, Suquamish, Sk-tahl-mish, Smalh-kamish, Skope-ahmish, Sk-kāk-mish, Snoqualmoo, Skai-whā-mish, N'Quentl-mā-mish, Sk-tahl-h-jum, Skhowl-whā-mish, Snoh-ho-mish,

Skāgit, Kik-i-allus, Swin-a-mish, Squin-ah-mish, Sno-ho-mish, Nook-wā-chā-mish, Mis-qui-qually, Che-hak-ah-hish, and other allied and subordinate tribes and bands of Indians occupying certain lands situated in said Territory of Washington, on behalf of said tribes and duly authorized by them, which Treaty is in the words and figures following, to wit:



When white settlers first started moving into the area, everyone lived together peacefully. But more settlers, who wanted more land, kept coming. Soon, there were many more white settlers than Indians.

On January 22, 1855, seven members of the Suquamish tribe signed the Point Elliot Treaty. In the Treaty, they agreed to move to a small portion of their former land. This land was called the Port Madison Reservation. The Point Elliot Treaty provided reservations for several other Puget Sound tribes as well.

Before signing the treaty, leaders of the different tribes met together at Old Man House to discuss it. One of the important Suquamish leaders, Chief Seattle, felt that they had no choice but to sign it. He thought the tribes could not fight the great numbers of white settlers moving into the area.

Many of the Suquamish disagreed with Chief Seattle and joined other Puget Sound tribes in fighting the settlers. Kitsap was an important Suquamish leader in these wars. The wars lasted a few years, but eventually most Suquamish

In 1864, leading members of the Suquamish tribe travel to Olympia to discuss reservation boundaries. Seattle and Kitsap are among those pictured.

moved on to the Port Madison Reservation. Other Suquamish were sent to the Tulalip Reservation. Some people drifted off to other areas. Only a few remained on the Reservation today.

Moving onto the Reservation was the beginning of many changes for the Suquamish People. Old ways of living were changed and the people had to live in one place. They could no longer travel around Puget Sound to get the foods they had. In many places, where they had once fished and clammed, white settlers were now living.

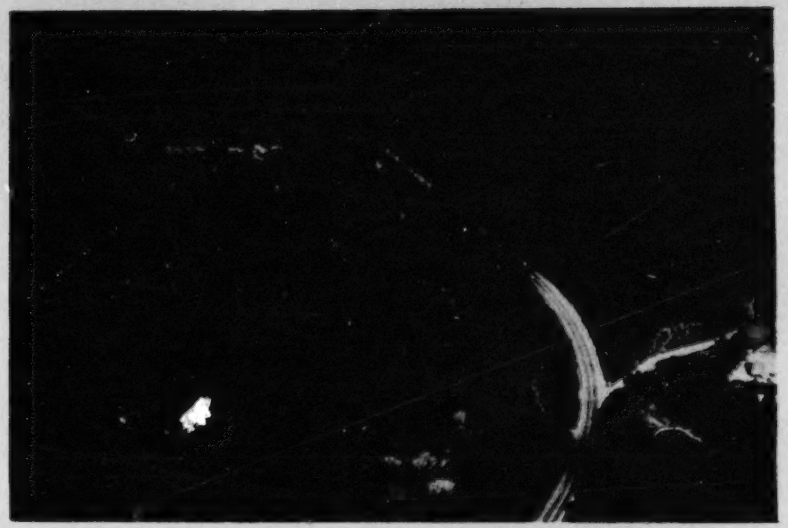
The United States government wanted the Suquamish to live like white people and tried to make them change their ways. Sometime in the 1870's, the government burned down Old Man House. It did not want Suquamish families living together in one house.

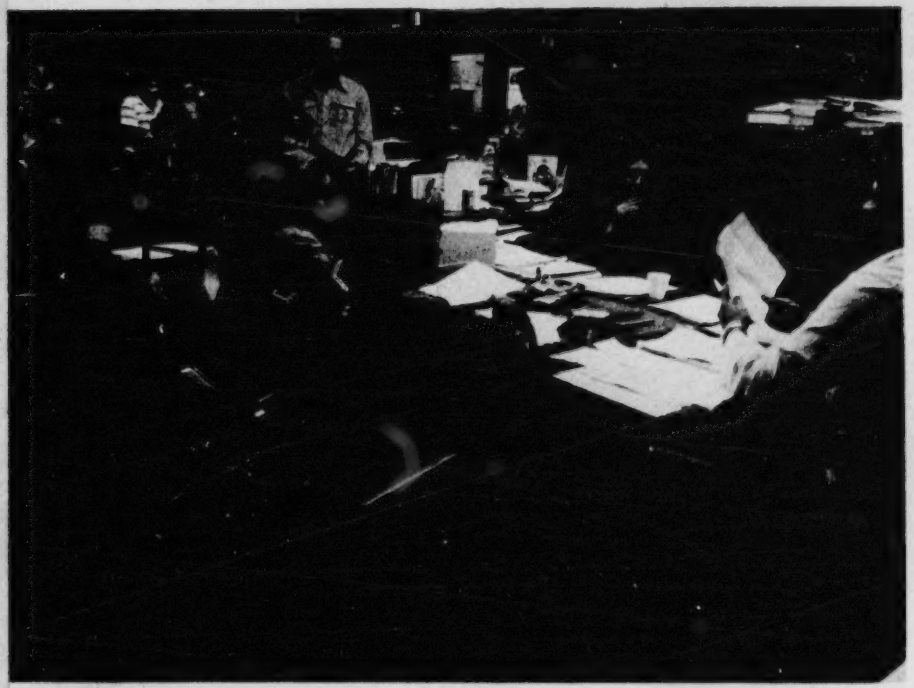
Suquamish children, along with Indian children from other tribes, were sent to U.S. government boarding schools. Suquamish children were sent to boarding schools at Tulalip and in Tacoma, although some went further away.

At the boarding schools, they were forbidden to speak their own language and to wear their own style of clothes. Their hair was cut short. Many Suquamish children grew up at the boarding schools and spent very little time at home with their parents.

Suquamish adults had to find new ways to make their living. Over time, they entered many different fields — logging, shipping, education, science, medicine, agriculture, manufacturing, construction, and government.

Even though the Suquamish learned new ways, they also kept many of their old ways. To this day, salmon fishing and clamming are very important to the Suquamish. In late summer, the Suquamish still hold the gathering to which they invite tribes from all over. You will read more about these traditions later in the book.





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The Suquamish Today

For a long time, mostly Suquamish lived on the Port Madison Reservation. But as transportation to the Reservation got better, other people began moving there. In 1950, the Agate Pass Bridge was built. The Agate Pass Bridge connected the Kitsap Peninsula with Bainbridge Island. The bridge made it much easier to come over to the Reservation from Seattle. (Look at the map at the beginning of this book to see why this is so.)

In 1975, the Navy began building the Trident Submarine Base a few miles from the Reservation. This brought in many more people. Now, although many more non-Indians than Suquamish live on the Reservation, it is still governed by the Suquamish. The Reservation is a small nation of the Suquamish people within the United States.

The Suquamish have a government made up of a Tribal Council and a General Council. The General Council is made up of all members of the Suquamish Tribe. The General Council elects seven members to the Tribal Council. Every month, the Tribal Council and the General Council meet. In this way, all members of the tribe can have a direct voice in what the tribe does.

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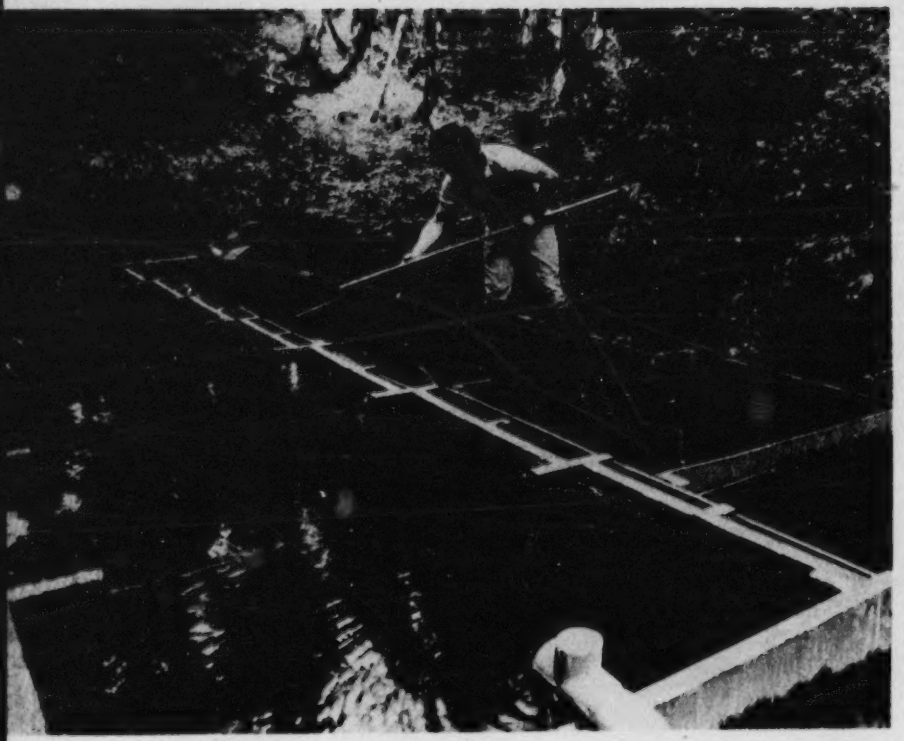

The General Council and the Tribal Council work to improve life on the Reservation. One of their important projects is the building of a new Tribal Center. Like Old Man House, the Tribal Center will belong to all Suquamish people. In the Center, there will be rooms for the Tribal Council, health services, a library, a gym, a school, and a special room for the Suquamish elders. Here, the Suquamish will keep records and photographs of their people.

Another important project is the fish hatchery. From the hatchery, Suquamish scientists place salmon in streams where there are no salmon or very few salmon. The scientists work to make the streams right for the hatching and growth of new salmon. In a hatchery, modern methods are used to preserve an old way of life.

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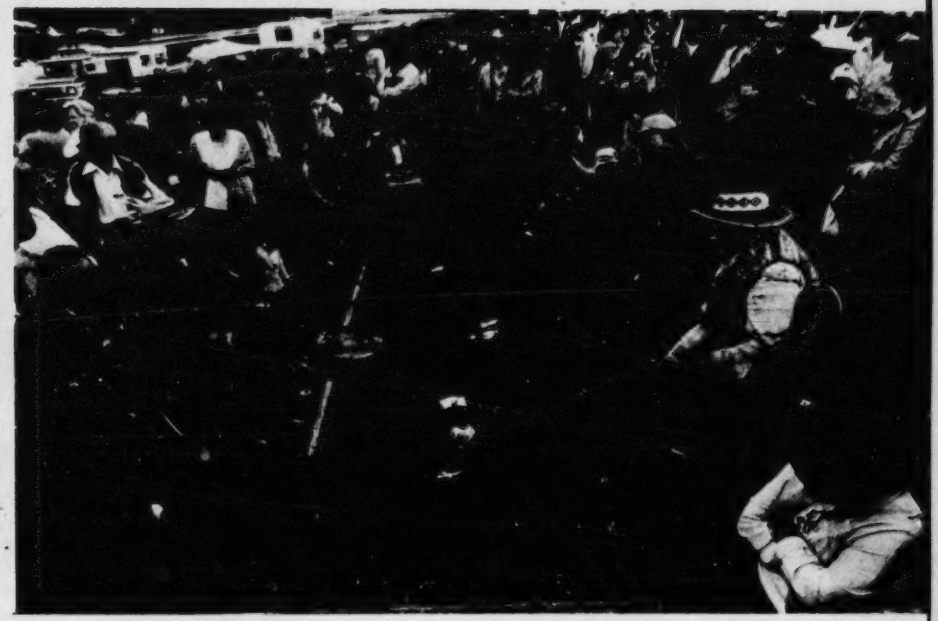
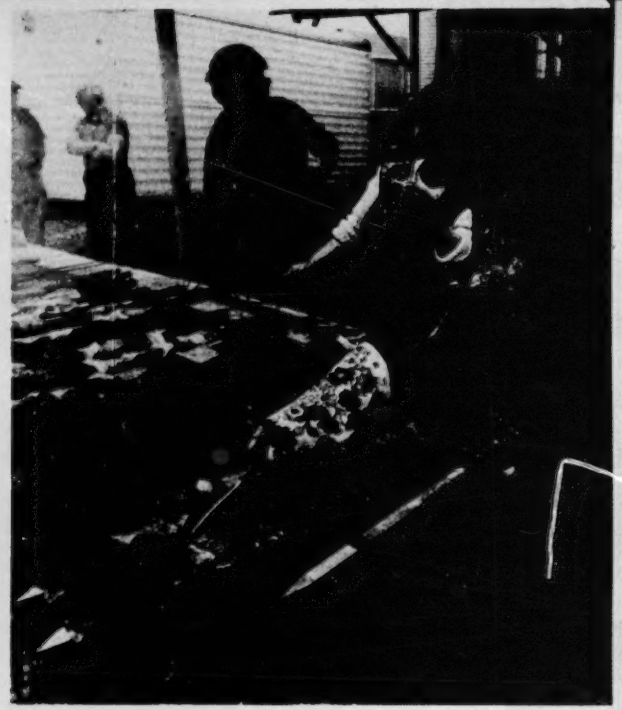


Chief Seattle Days

Every year in late summer, the Suquamish hold Chief Seattle Days. Earlier in the book, we talked about a gathering the Suquamish held at Old Man House in late summer. The Suquamish would invite tribes from all around Puget Sound, up north, and east of the mountains.

The Suquamish invite these same tribes and tribes from even further away to Chief Seattle Days. There is singing, dancing, and canoe races. Salmon is cooked over pits of alder wood. The bone game is often played.

The Suquamish call the bone game Sl-hal. They have played the bone game for as long as anyone can remember. In Sl-hal, two teams line up facing each other. There are marked and unmarked animal bones in Sl-hal. The object is to guess in which hand the unmarked bone is hidden. Each team sings and beats drums to



confuse the other team. There are good and bad guessers in Sl-hal. Good guessers are respected people.

Chief Seattle Days is a time for seeing old friends and family. Suquamish can look around and see people they have known all their lives. In each other's faces, they can see their past and their future. They know they are a people who have always lived at Dsuq'wub.

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Suquamish Today

Teacher's Guide

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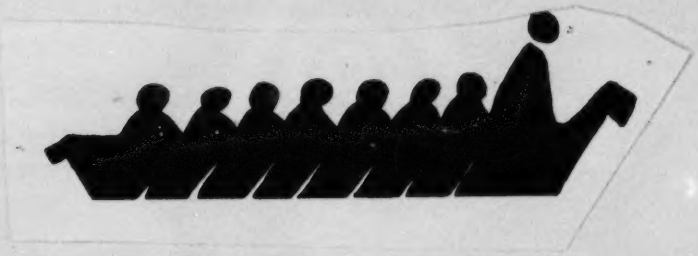

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text by JEANNE HEUVING

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INTRODUCTION

SUQUAMISH TODAY is about the Suquamish tribe on the Port Madison Reservation in Western Washington. Since most books about Indians concentrate on the past and only a few on contemporary life, with fewer still discussing the connection between the two, it was our purpose in SUQUAMISH TODAY to portray the continuity of life, of past life evolving into the present. The photographs accompanying the text document the coming together of Indian and non-Indian cultures and of the continuation of uniquely Suquamish ways of life.

In preparing the book, we worked with several members of the Suquamish tribe, young people and elders. We wish to especially thank Lawrence Webster, who gave generously of his time and knowledge and who has been a resident of the Reservation since the early 1900's.

We have restricted our point of view almost exclusively to the Suquamish tribe although much that is said of the Suquamish is true of other Puget Sound and Northwest tribes. We hope that after reading SUQUAMISH TODAY, you will extend your study to other tribes in this area as well as to tribes across the United States.

Learning Goals & Objectives

GOALS

1. Describe the Port Madison Reservation and the people who live there. (Section I of book)

2. Describe changes that the arrival of non-Indians brought to Suquamish ways of life. (Section II)

3. Demonstrate traditional values and behaviors that have not changed substantially. (Sections III & IV)

Objectives for Goal One

Students should be able to:

1. List at least four Puget Sound tribes, including the Suquamish tribe.

2. Locate the Port Madison Reservation on a map of Puget Sound.

3. Trace the route from Seattle to the Port Madison Reservation.

4. Name two towns on the Reservation.

5. List at least four offices and businesses on the main street of the town of Suquamish.

6. Describe the groups of people who live on the Reservation (Suquamish, non-Indians, Indians from other tribes).

7. Describe how some Suquamish live on the Reservation and others do not.

8. Describe why many Suquamish feel they never really leave the Reservation (since they always return to it).

Objectives for Goal Two

Students should be able to:

1. Locate on a map location of Suquamish lands before the arrival of white settlers.

2. Describe Suquamish life before the arrival of white settlers (gathered food, lived in long-houses, etc.).

3. Discuss how the Point Elliot Treaty reserved the Port Madison Reservation for the Suquamish as well as reservations for other tribes.

4. Describe the conflict over signing the treaty and position of the two Suquamish leaders, Seattle and Kitsap, regarding it.

5. Describe changes that moving onto the Reservation brought to Suquamish ways of life.

Objectives for Goal Three

Students should be able to:

1. Identify fishing and clamming as of past and present importance to the Suquamish.

2. Identify the fish hatchery as a modern method used to maintain a traditional way of life.

3. Describe how the new tribal center, like Old Man House, will belong to all Suquamish people.

4. Explain how Chief Seattle Days is a continuation of the gathering that the Suquamish held in late summer before the arrival of white settlers.

5. List at least four activities at Chief Seattle Days that are traditional (singing, dancing, canoe races, bone games).

6. Understand the importance of tribal identity.

Reading the Book

We suggest that you read SUQUAMISH TODAY orally with your students a section at a time, drawing their attention to the photographs. Captions to the photographs are listed by section and page number below, as are the supplementary notes to the text.

Before beginning each of the four sections in the book, we encourage you to orient your student to the time period under discussion. The book begins in the present, shifts to the past, and concludes with the present. The section headings are The Suquamish, Life Changes, The Suquamish Today, and Chief Seattle Days.

I THE SUQUAMISH

In the first section, the Suquamish and the Port Madison Reservation are introduced from a contemporary perspective. With your students, find the Port Madison Reservation on a map of Washington.

Captions

p. 1 Suquamish Indian, Tom Cordero, bends down to unload his boat. He is helped by a fish buyer who is throwing fish to shore with a gaff hook.

p. 2-3 A ferry leaves from the downtown Seattle ferry dock. In the forefront is the Federal Building.

p. 4 The main street of town of Suquamish. The Suquamish Tribal Office and the Suquamish Police Office are located in the buildings to the far left.

p. 5 An aerial view of the town of Suquamish. (Have students find the main street of Suquamish on the aerial photograph by comparing it to the photograph on p. 4. Points of comparison would be the curve of the street and the buildings lining it.) The dock that juts into the water belongs to the tribe and from it, looking across the water, the city of Seattle can be seen. The square above the dock is tribal land used for recreation and is the location of Chief Seattle Days described later in the book.

Supplementary Notes

Suquamish (p. 1)

The names of several Puget Sound tribes end in "ish." "ish" is a loose prononuciation of the Salish language suffix which means "people of;" in this case, the people of "Suqua." "Suqua" was only one of approximately fifty villages inhabited by the people now known as the Suquamish. That the Suquamish came to be called the Suquamish and not by the name of one of the other villages may have been somewhat arbitrary.

Suquamish/Puget Salish Language (p. 1)

Puget Salish is one of just over 20 related languages belonging to the Salish language family. These languages, spoken by tribes as far north as the Bella Coola in British Columbia, as far east as the Flathead in Idaho, and south by tribes in Oregon, come from a single language originating thousands of years ago.

Although linguists and anthropologists call the language Puget Salish, the people themselves when speaking English usually refer to their language more

specifically. Thus, the Suquamish speak Suquamish and the Nisqually speak Nisqually - - although both dialects are very similar and the groups in question would have little difficulty in understanding one another.

Many of the sounds in Puget Salish are non-existent in English. No word in Puget Salish begins with a vowel. If a word sounds as if it begins with a vowel, it is probably a glottal stop that the listener is hearing. Glottal stops are very common in Salish and are made by an abrupt closing of the vocal cords such as in the English negative, uh-uh.

Many place names in Washington are modified pronunciations of Salish words. Below is a more accurate rendering of the Suquamish names which appear in this book.

Suquamish -	sū•qwa•bsh
Kitsap -	k•tsp
Seattle -	se•alt•h

Other languages besides Salish are spoken by tribes in Washington state. The Quileute on the Coast speak a language unrelated to any other Indian language; the Makah language is part of the Wakashan family.

The Town of Suquamish (p. 4)

The current town of Suquamish is only a few steps up the beach from the original village. Lawrence Webster, a Suquamish elder, remembers the village prior to 1905 when it was moved by the military who wanted the land for a military site.[1]

> "(The village) extended from the present site of the business section of Suquamish for about a mile up the pass, and they all had their little places there, built out of 1' X 12" post and batten. Some still had the old cattail houses that they used for camping. There's a couple of log houses in there.
>
> And the only one that's built half-way decent was where the agent stayed. He was school teacher and sub-agent. He lived down by the beach there, and behind him up the hill, was the school, and a lunchroom. Right close to the school, just back of that, was the church.

(In 1905), they probably got rid of the village. The military wanted a piece of land there on the west side of the pass for a fort. They already had some land on Bainbridge Island that was marked off for military. So they went and made a deal to get the strip that's now known as Suquamish-Chief Seattle Park. The people that were there had to move off their allotments. They received $23 apiece, per capita, for every man, woman, and child that had to move. They (the military) were supposed to help the people move, which they never did -- we had to move ourselves.

And from there on the village of Suquamish just naturally disintegrated until they were all out on allotments.[2] Houses were torn down; those they didn't tear down and move, they burned. And the old people that made the dicker with the government agents or whoever it was at that time -- they always understood that the place was supposed to come back to the Indians if the military didn't use it. But along in the late teens, early 20's, we found out that it'd been sold... Some of the Indians wanted to fight it, but, the elders, they just figured like everything else-- we had no money to fight it."

1. From an interview with Suzanne Tedesko, KCTS, Seattle.

2. In 1887 Congress passed the General Allotment Act or the Dawes Act. The Dawes Act provided for the dividing up of tribal lands at no more than 160 acres per head of family. Surplus land was sold back to the United States. Between 1887 and 1934, when the allotment policy was abandoned, more than half of all tribal lands passed out of Indian hands.

Discussion Questions

1. What is the name of the Indian tribe that this book is about? What are some names of other Puget Sound tribes? (p. 1)

2. What is the name of the Reservation where the Suquamish live? How would you get there from Seattle? (p. 2)

3. Who lives on the Port Madison Reservation? (Suquamish, Indians from other tribes, non-Indians) (p. 4)

4. Do Suquamish people live places other than the Reservation? If so, where? (p. 4)

5. What are some of the places and things that you would see either on the Reservation or in the town of Suquamish? (p. 4)

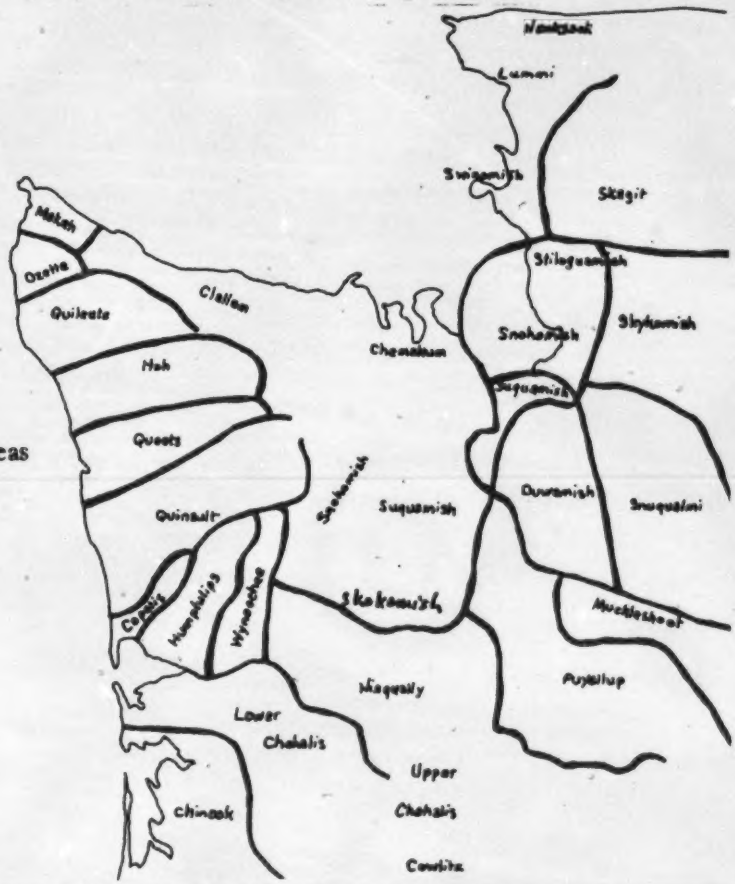
Washington State

Treaty Areas & Reservations

12

II LIFE CHANGES

A brief history of the Suquamish is recounted from before the coming of white settlers to the beginning of reservation life. This section is important in understanding the changes that the white settlers brought to Suquamish ways of life. By white settlers living in the places where the Suquamish had once fished and gathered food, it was necessary for the Suquamish to find new ways to make their living. The U.S. government tried to make Indians into white people, burning down Old Man House and sending Indian children to boarding schools where they were forced to give up their native languages and to speak English.



Washington State

Traditional Tribal Areas

Captions

p. 6 — This longhouse, in the process of being torn down, is located on the Makah Reservation. It is the same style of construction as Old Man House. Note the horizontal placement of boards and the slanted roof (other longhouses in the Northwest had peaked roofs and vertical placement of planks), the platforms on the sides of the house used for sleeping, and the fire in the center.

p. 7 upper — This canoe is typical of the small canoes found on Puget Sound. The photograph, taken early in the century, pictures two Suquamish women, Annie Rodgers and Jennie Davis.

center — A 1912 photograph of Chief Seattle Days. Pictured far right is Peter Rodgers; in line dancing are Chief William Rogers at the head of the line and Jack Davis directly behind him.

lower — Chief Seattle's niece in 1901 sitting outside her home in Shilshole.

p. 8 — A copy of the preamble to the Point Elliot Treaty, the last article, and signers. Have students look for Seattle's name.

p. 9 — In 1864 several Suquamish tribal members journey to Olympia to discuss reservation boundaries. Included are Jim Seattle, Bill Kitsap, Chief Jacobs, and Jack Wallock.

p. 10 upper — Suquamish dressed in turn of the century clothing stand outside the Catholic

		church built on a small hill above the town of Suquamish.
	lower	A 1903 Labor Carnival in Seattle. Note the mat-covered structures traditionally used for temporary shelter by Puget Sound Indians in travelling to distant places to gather food.
p. 11		The first public transportation to the Reservation was the Steamer Burton, pictured here.
p. 12		A boarding school at Wahpeton, North Dakota.
p. 13		Teachers at Indian boarding school line up class for picture.
p. 14		Charlie Sigo (left) and Rocky Rogers dig for clams on a Reservation beach.
p. 15	upper	Ray Forsman (right) steers fishing boat.
	lower	Gill-net fishing near the Reservation.

Supplementary Notes

Traditional Ways of Life (p. 6)

The gathering style of life practiced by the Suquamish was common to almost all Puget Sound tribes. Salmon was the most important food; other foods gathered or hunted included cod, flounder, perch, trout, oysters, clams, crabs, shrimp, ducks, deer, cranberries, huckleberries, salal, and various roots. The cedar tree was the most important resource of the region for material needs; from it longhouses, canoes, clothes, storage boxes, mats, eating utensils, baskets, etc. were constructed.

In gathering food, families would travel to regular places where they returned year after year. A family's right to certain gathering places was respected by everyone else. In travelling to distant places, a family would take mats and from them, build temporary structures.

Travel was almost all by canoe or foot. Only a few groups had horses and these were generally up-river tribes who lived some distance from the Sound and who got their horses from tribes east of the mountains.

Tribes would trade with other tribes outside their area for those things they did not make themselves. The Suquamish were frequent traders with the Yakima, exchanging smoked salmon and dried clams for Yakima beadwork.

The religious life of the Suquamish was similiar to that of other Puget Sound tribes and was not separable from daily life. Important to it was a respect for the natural world and a belief in spirit beings that helped and gave power to individuals. An individual might have one or more powers, i.e., bear power, tree power, thunderbird power, etc. For a more detailed understanding of the subject, Pamela Amoss' book Coast Salish Spirit Dancing: The Survival of an Ancestral Religion, listed in the Selected Resources section of this guide, is a good place to start.

Non-Indian Settlement of Western Washington (p. 7)

The first non-Indians to arrive in what is now Western Washington were the explorers. Although several explorers had sailed up the Coast before him, in 1792 Captain George Vancouver was the first to enter the waters of Puget Sound, receiving hospitality from the Suquamish as well as other Puget Sound tribes.

Next to arrive were the fur traders and the missionaries. The relationship between the fur traders and Indians was one of relative peace. The Hudson Bay Company and the Indians of southern Puget Sound had a particularly successful and respectful relationship, resting on their mutual dependence for each other's goods and services.

The last and greatest wave to arrive were the settlers, coming for a variety of reasons, among these the opportunity for "free" land and adventure. The settlers, who had very little need for Indian goods or services, moved onto Indian lands paying little attention to the native populations already residing there. The concept of Manifest Destiny - - that the United States was destined as

a nation to stretch from Coast to Coast -- gave the settlers a sense of moral purpose and right. Non-Indian settlement was very quick. Whereas in 1850, only 500 Americans were estimated to have lived here, by 1852, there were 2,000.[1] While the non-Indian populations were increasing, native populations subject to smallpox and other diseases severly declined. By 1850, disease had reduced native populations by as much as 80 per cent.[2]

Settlement was not systematic nor was it based on surveys of public lands. People simply arrived on the scene and started building. If there were Indians or previous settlers on the spot, they were promptly run off under one pretext or another. Lawlessness and thievery dominated the area.[3]

1. p. 53 Vine Deloria, Indians of the Pacific Northwest, Doubleday, 1977.
2. p. 35 Ibid.
3. p. 53 Ibid.

The Point Elliot Treaty (p. 7)

The Point Elliot Treaty was the second of five treaties conducted by the Governor of Washington Territory, Isaac Stevens, with the tribes in Western Washington. The Point Elliot Treaty established five separate reservations -- Lummi, Swinomish, Tulalip, Muckleshoot, and Port Madison. In the treaties, Isaac Stevens sought to put as many people as possible on one reservation, herding together groups that had lived at some distance from each other and had no previous binding alliances.

Even in his own time, Isaac Stevens was condemned by other government officials for the ruthless and careless manner in which he conducted the treaty-making. In explaining the terms of the treaties, he used the Chinook Jargon, a language that had evolved for the purpose of trade and barter between English-speaking and Indian traders and consisted of about 300 words. Even so, Indian groups were careful to preserve their right to hunt and fish in their accustomed places, and each of the treaties contains an article similiar to Article 5 in the Point Elliot Treaty.

Article 5 -- The right of taking fish at usual and accustomed grounds and stations is further secured to said Indians in common with all citizens of the territory, and of erecting temporary houses for the purpose of curing, together with the privilege of hunting and gathering roots and berries on open and unclaimed lands: PROVIDED, HOWEVER, that they shall not take shell fish from any beds staked or cultivated by citizens.

In addition, all five treaties promised educational services and annuity goods in exchange for the lands given up.

Indian Wars in Western Washington (p. 7)

Before the treaties were even officially ratified and Indians moved to the reservations, white settlers began moving onto Indian lands and overunning Indian settlements. On January 26, 1856, Leschi and the Nisquallies, and allies from other tribes including the Suquamish, attacked the city of Seattle. A warship in the harbour dispersed the attack, and for about three years the conflict became one of small skirmishes.

Two positive results of the warfare for Indians were establishment of a separate reservation for the Muckleshoot and re-location for the Nisqually Reservation on more favorable lands. Leschi was found guilty of murder and was hanged.

In Eastern Washington, the warfare assumed larger proportions; several Puget Sound Indian groups travelled across the Mountains and joined forces in fighting the settlers there.

The Policy of Assimilation and U.S. Government Boarding Schools (p. 10)

Until the last decade, the United States government policy regarding Indians has been one of assimilation; that is, of making Indians into white Americans. In the 1870's education became one of the key features of the policy. It was thought that the young, if separated from the influence of their parents and tribes early enough and sent to boarding schools, would lose their cultures. Richard H. Pratt, founder of the Carlisle Indian School, proposed the motto, "Kill the Indian; save the man."

At the boarding schools, inner turmoil and confusion were seen as signs that the children were casting off their "savage" backgrounds.[1] Students had to undergo considerable physical privation at the schools and were forced to sleep in barrack-like rooms and cut their hair, which was extremely traumatic since in many tribal cultures it is customary to cut one's hair only at a close relative's death.

Although conditions at boarding schools have improved, there are several boarding schools in existence today. Forced attendance at boarding schools occurred on the Navajo Reservation up until the 1960's. In Western Washington, the two boarding schools, Tulalip and Cushman, which Suquamish children most often attended are no longer in existence. Today, the closest boarding school for Indian children in Washington is in Oregon at Chemawa.

Discussion Questions

1. How did the Suquamish live before the white settlers arrived? (p. 4, 7)
2. Who did the Suquamish invite to the gathering they had every summer at Old Man House? (p. 7)
3. How was the Port Madison Reservation created? (p. 8)
4. Why did Chief Seattle think that the Suquamish should sign the Point Elliot Treaty? Who disagreed with him? (p. 8)
5. What changes did moving onto the Reservation bring to traditional Suquamish ways of life? (p. 11, 12, 15)

1. Roger Buffalohead, "The Strategy of Assmimlation: Policy Development 1871-1920." Federal Review Commission, 1976

III THE SUQUAMISH

Over the years, Suquamish ways of life have changed. Improved transportation to the Reservation and the construction of the Trident Submarine Base have brought an influx of non-Indians. However, traditional ways of life and a strong sense of tribal identity continue.

Captions

p. 16 upper — The Agate Pass Bridge connects Bainbridge Island to the Kitsap Peninsula, making travel from Seattle by car and ferry to the Reservation about an hour.

lower — A Suquamish Tribal Council meeting. The Tribal Council consisted of five members until 1979 when it was changed to seven. Tribal Council members for 1977-1978 are seated at the table; clockwise beginning center forefront are Evelyn Armstrong, Richard Belmont, Lawrence Webster, Nancy Chiquiti, and Aggie Pratt.

p. 17 — Construction of the Trident Submarine Base. The Base is to the southwest of the Port Madison Reservation, on the west side of the Kitsap Peninsula. In the photograph we are looking north. The body of water is Hood Canal; on the left is the Olympic Peninsula.

p. 18 — Fisheries technician, Tony Forsman, tends the fish hatchery located on a small creek on the Reservation.

p. 19 — Construction of the new tribal center. The Center is located on Puget Sound, south of the town of Suquamish and the Agate Pass Bridge.

Supplementary Notes

The Tribal Council (p. 16)

Many tribes have tribal councils. Government by councils is similiar to the way the Suquamish as well as many tribes have traditionally governed themselves. Traditionally, tribal leaders would group together and make decisions by consensus. That is, people would discuss subjects of mutual concern until a feeling of general agreement, or consensus, was reached.

Today, consensus is an important value in many tribal councils, in contrast to the tactics of bargaining and compromise found in most other governmental groups in the United States.

Discussion Questions

1. What two occurrences have brought many non-Indians to the Reservation in recent years? (p. 16)

2. Describe the Suquamish government. (p. 16,18)

3. In what way is the new Tribal Center like Old Man House? (p. 18)

4. What modern methods are being used to preserve an old way of life? (p. 18)

IV CHIEF SEATTLE DAYS

Chief Seattle Days is a continuation of a gathering that the Suquamish have traditionally held in late summer.

Captions

p. 20 left Kathy Purser (left) looks at Rosalie Harris, the Suquamish princess for Chief Seattle Days, 1978.

right Lummi tribal members (left) face a team from the Squamish tribe in British Columbia in the bone game.

p. 21 upper left — Canoe racing, Chief Seattle Days, 1978.

upper right — Cooking salmon over alderwood at Chief Seattle Days, 1978.

lower — A Suquamish family stands together outside the center arena of activities, Chief Seattle Days, 1978.

Supplementary Notes

Chief Seattle Days (p. 20)

Every year in later summer -- between the summer and fall fish runs -- the Suquamish hold a large gathering. This gathering has continued to the present day, and was discontinued for only a few years in the early part of the century.

There are three words in Salish for gathering; only one of which is the well-known and formal potlatch. A potlatch is a gathering held to commemorate certain events: deaths, marriages, naming. At a potlatch people are given gifts in payment for witnessing an event important in the host's or his family's life.

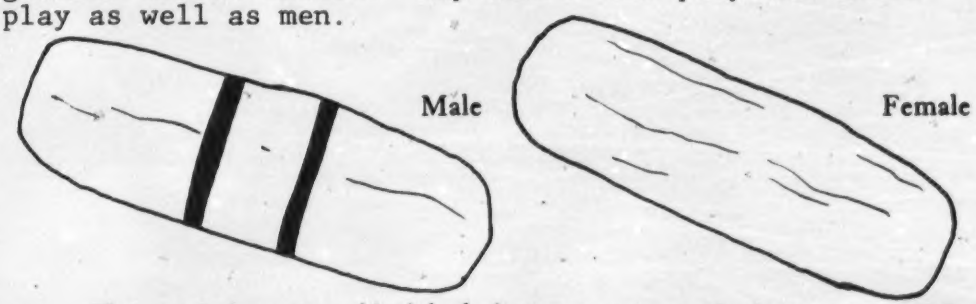
It is uncertain whether the gathering that the Suquamish held in late summer ever included a potlatch; but it would be wrong to call the gathering a potlatch. Potlatch is a Chinook Jargon word from the Nootka "patshatl," giving.

The Bone Game (p. 20)

The bone game, also called the stick game, is played by tribes all over America. Tribes in different areas have variations in play, but the game is essentially the same. Below is an account of the bone game described by Jay Powell and Vickie Jensen in their book, Quileute, as played by the Quileute on the coast of Washington.[1]

"(In the bone game,) play is accompanied by a rhythm beaten out on skin drums or drumming planks. Players and onlookers regale the opposing team with taunts and jeers and chant gambling songs that are often the personal property of individual players. The games are noisy and animated. . .

The bone game is a variation on the old shell game using plain ("female") and marked ("male") bones which are hidden in the hands, and employing a quantity of sticks to keep score. The object of the game is to win all the sticks by guessing in which hand your opponent is hiding the unmarked bone (which gives you a turn at "hiding" the bones) and then keeping your opponent from guessing in which hand you hide the unmarked bone. For each wrong guess, the guesser must give a stick to the hider. The game may be played with seven to thirteen or more sticks and, in team play, two sets of bones. Teams line up facing each other with the captain or guesser in the middle. Any number can play and women play as well as men.



The sticks are divided into two equal groups, half given to each team. The extra stick, or "kick stick," is given to the side winning a preliminary guess to see which team goes first (hides the bones first.)

The captain of the team controlling the bones usually passes one set to a teammate on his right and one set to a team member on his left; he does not hide them himself. In the course of a game many different people are chosen to hide the bones. Hiders place hands and bones out of sight under a coat, shawl, blanket, or mat on their lap and put one bone in each hand, making certain the other team cannot see which bone is in which hand. The hands are then brought out with the bones concealed in them and the captain of the guessing team must simultaneously guess in which hand each hider has his plain bone. Guesses are shown by a hand signal accompanied by a nod (without the nod it amounts to a tricky ploy to check the hider's

reactions). If the guesser correctly guess the location of both plain bones ("hits" both), he receives both sets of bones and it becomes his team's turn to hide the bones. No sticks change hands. If he hits one, he receives that set of bones but the set he guesses incorrectly ("misses") will be hidden again, and he must pass over one of his team's sticks to the hiding team. He continues to guess for that set of bones (and pass over a stick each time he misses) until he has gained control of both sets and it becomes his team's turn to hide the bones. Should the guesser miss both sets, he must give over two sticks and both sets are hidden again. The game continues until one team wins, by controlling all the sticks.

Bets are made before the beginning of the game, each team collecting an equal sum of money to place on the entire game. Such team bets may amount to several thousand dollars. Individual bets may be made on each guess as well, and are placed by holding up a bill and catching the eye of someone on the other team, who nods if the bet is acceptable. When two people are hiding, the better must indicate which hider the bet is on by a right or left movement of the head. These bets are collected after each guess.

The side which is hiding chants, drums, sings, and attempts to interrupt and distract the guesser and his spirit adviser. The guesser may also make numerous preliminary guess-like motions without nodding so as to check the reaction of the hiders. It takes a poker face to be a hider.

Games may get very lengthy and very tense.

1. p. 69-71. Jay Powell and Vickie Jensen, Quileute: An Introduction to the Indians of La Push. University of Washington Press, 1976

Discussion Questions

1. What activities at Chief Seattle Days would you have found at the gathering held late summer by the Suquamish a hundred years ago? (p. 20)

2. What is tradition? Why do you think traditions are important to people?

3. The Suquamish people have gone through many changes in a very short time. Do you think that this has been easy or hard for them? Why or why not?

Suggested Activities

1. Visit the Port Madison Reservation or a reservation near you. Call the tribal office to make arrangements before going.

2. View display of Indian artifacts at Burke Museum at the University of Washington or at the Pacific Science Center in Seattle.

3. Visit a fish hatchery.

4. Interview an older person in your community, asking them about the kind of changes that they have lived through in their lifetimes.

5. Research tribes in your area or another part of the United States and write a report on it.

Where To Go From Here

After finishing SUQUAMISH TODAY, look at a map of the United States and locate other reservations.

Plan a Unit On the Indians of Puget Sound. Study Puget Sound tribes from three historical perspectives: before the arrival of white settlers, at the beginning of white settlement, and today.

Plan a Unit On the Tribes of Washington State. Compare differences in lifestyles between the tribes of Western Washington and Eastern Washington. The traditional cultures of Eastern Washington tribes are similar to those of the Plains tribes.

Plan a Unit On Indian Tribes in Other Geographical Areas Across the U.S. Study tribes from distinctive geographical areas comparing the effect of geography and climate on traditional and contemporary lifestyles. i.e., Northwest Coast (Suquamish, Makah, Quileute), Southwest (Navajo, Pueblo), Southeastern (Choctaw, Seminole), Central Woodlands (Chippewa, Sauk), and Plains (Sioux, Nez Perce, Crow).

Study Concepts of Tradition and Change. Look at the traditions of other peoples in the United States and how their traditions have changed over time. Discuss issues of tradition and change in the lives of your students.

I FOR THE CLASSROOM

Ballard, Louis W., American Indian Music for the Classroom. Canyon Records, 1973

A music education package, including music and dances from thirty-five tribes.

Bleeker, Sonia, The Sea Hunters. William & Morrow Co., 1951.

Sonia Bleeker has written books on several Indian tribes. Her writing is vivid and gives one a good sense of what it would have been like to live in one of these tribes in traditional times. Unfortunately, in dealing with white contact, Bleeker often speaks of white culture as superior and of the end of Indian life as inevitable. Leaving out these chapters, the books are useful. The Sea Hunters is about the sea culture of Northwest Coast Indians.

McKeown,Martha Ferguson, Come to Our Salmon Feast. Binfords & Mort, 1959

A documentary of the Wy-am Indians of Celilo Falls, Oregon, which discusses the religious beliefs of the Columbia River people, including the Colville, Yakima, Warm Springs, and Umatilla. The Wy-am fished for salmon on platforms above the Columbia River before the damming of the river put an end to the salmon runs.

McKeown, Martha Ferguson, Linda's Indian Home. Binfords & Mort, 1956, 78 pp.

The first of Martha McKeown's photographed documentaries on the Wy-am.

Smucker, Barbara C., Wigwam in the City. Dutton, 1966, 154 pp.

A story of a young Chippewa girl's move with her family from the reservation to the city of Chicago. The opening chapters are especially good in showing the conflicts between modern and traditional Indian values and the injustices experienced by the family in white society.

Film. Treaties Made, Treaties Broken. (color, 16mm, 18 min., 1970) The National Geographic Society, Washington, D.C.

The first in a three-part series on contemporary Indians. The major portion of the film takes place in Washington State and concerns the fishing controversy.

Film. Loon's Necklace. (color, 16mm, 10 min., 1948) Seattle Public Library; University of Washington; Center for the Study of Migran and Indian Education, Toppenish, Washington.

A legend about a blind man whose sight is restored by the loon. Although the film is probably only a partial telling of a much longer legend, it is impressive in its use of Northwest Coast masks.

Lesson Packet. The Pacific Science Center is preparing a 12-day lesson sequence for junior high level on marine life. Included is a lesson on how the sea affected early Puget Sound cultures. For more information, contact the curriculum division at the Pacific Science Center in Seattle, 628-8140.

Social Studies Collection. Indians of Puget Sound. The Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, WA 98105, phone 543-5591

A travelling collection containing a canoe model, a cattail mat, working tools, household implements, and a pair of dolls dressed in traditional attire.

II FOR THE CLASSROOM: Materials About Contemporary Indian Children

Bales, Carol Ann, Kevin Cloud: Chippewa Boy in the City. Reilly & Lee Books, 1972

Kevin Cloud tells about his life in the city of Chicago and of visiting his Chippewa relatives on their reservation in Minnesota. There are many photographs, several in color.

Fish, Byron, Eskimo Boy Today. Alaska Northwest Publishing Company, 1971.

A documentary of an Eskimo boy in Barrow, Alaska, located 350 miles north of the Arctic Circle. Photographs accompany the text.

Kirk, Ruth, David, Young Chief of the Quileutes. Harcourt, Brace & World Inc., 1967.

Although not all Quileutes recognize David as their chief, the book is a good documentary of David's life on the Quileute Reservation in Washington State. Photographs accompany the text.

Miles, Miska, Annie and the Old One. Little, Brown & Company, 1971.

A very moving story about a young Navajo girl's resistance to her grandmother's approaching death and how she comes to terms with it.

Reit, Seymour, Child of the Navajos. Dodd, Mead & Co., 1971

A documentary of a contemporary Navajo boy on the Navajo Reservation. The text and accompanying photographs capture the mood of the land and of the modern and traditional life on the reservation.

Film. Annie and the Old One. (color, 14 min., 16mm. 1975) B.F.A. Educational Media, 2211 Michigan Avenue, Santa Monica, California, 91404

A film adapted from the book by Miska Miles, listed above. A Navajo family plays the leading roles.

Film. Children of the Long-Beaked Bird. (color, 20 min., 16mm, 1976) Bullfrog Films, Inc., Oley, Pennsylvania, 1975

A documentary of a 12-year old Crow boy, Dominick Old Elk, and his life on the Crow Reservation in southeastern Montana.

III TEACHER BACKGROUND MATERIALS

American Friends Service Committee, Uncommon Controversy: Fishing Rights of the Muckleshoot, Puyallup, and Nisqually Indians. University of Washington Press, 1970

An excellent discussion of the fishing controversy in Washington State.

Amoss, Pamela. Coast Salish Spirit Dancing, The Survival of an Ancestral Religion. University of Washington Press 1978

An account of the survival of spirit dancing among the Nooksak of Western Washington as well as among other Washington tribes, including the Tulalip, Swinomish and Lummi.

Clark, Ella. Indian Legends of the Pacific Northwest. University of California Press, 1953. Adult.

One of the few popular collections which includes legends from Puget Sound tribes.

Culin, Stewart. Games of the North American Indians. over, 1975, 809 pp.

An encyclopedia of games of the North American Indian describing how the games were played, variations in play among different tribes, and the social and religious life of the tribes.

Deloria, Vine. Indians of the Pacific Northwest, from the coming of the white man to the present day. Doubleday, 1977

A high school text on the history of the Indians of Puget Sound. It is an especially valuable supplement to SUQUAMISH TODAY, documenting in detail the different time periods covered by the book.

Haeberlin, Herman and Gunther. Erna, Indians of Puget Sound. University of Washington Press, 1930.

An anthropological account of traditional life of several Puget Sound tribes.

Hess, Thom. Dictionary of Puget Salish. University of Washington Press, 1976. Adult.

A 770-page dictionary of the Salish language as it is spoken by Puget Sound tribes.

Josephy, Alvin M. Jr., The Indian Heritage of North America. Bantam Books, 1968, 384 pp.

A good introduction to North American Indians. The book is widely foot-noted and makes a good bibliographic reference.

Leighanne, Harris and Bill, Willard. The History and Culture of the Indians of Washington State -- A Curriculum Guide. State Office of Public Instruction, Olympia, Washington. 247 pp.

Social Studies lesson plans and a listing of materials on the Indians of Washington.

Powell, Jay and Jensen, Vickie. Quileute, An Introduction to the Indians at LaPush. University of Washington Press, 1976. 80 pp.

A very good introduction to the Indian of La Push, Washington. You might use each of its chapters (history of La Push, legends, the Quileute language, games, food, etc.) as separate lesson topics.

Underhill, Ruth. Indians of the Pacific Northwest. Bureau of Indian Affairs, 1944, 232 pp.

A text for junior high and high school, this book is clearly written and would be appropriate for reading out loud to the lower grades.

Newspaper Supplement. "The Salmon, the Indians, and the Boldt Decision, A Living Textbook Supplement," P.I. Newspaper-In-Education-Program, Seattle, Washington, phone 628-8150.

A short overview of the controversy.

PUBLICATIONS

Other DAYBREAK STAR PRESS publications produced by Community Educational Services at United Indians of All Tribes Foundation:

Books

ANIMAL PEOPLE (preschool) A coloring book of the animal people which figure in many Indian legends, dressed in clothing from their different tribal cultures.

CHIEF SEALTH AND HIS PEOPLE (grades 1-3) An easy-to-read account of the traditional life of Chief Sealth's people on Puget Sound, the Suquamish.

FISHERMAN ON THE PUYALLUP (grades 4-6) A fictional story of a young Puyallup boy, Seeyap, learning to drift fish with his grandfather on the Puyallup River in the city of Tacoma.

THE MAMOOK BOOK (grades 4-6) A book of activities, which teaches about Northwest Coast Indian cultures, past and present.

INDIANS IN CAREERS (junior high & high school) A series of in-depth interviews with thirteen Indians in different careers and condensed information about the careers.

STARTING AN INDIAN TEEN CLUB (junior high & high school) A pamphlet designed to help Indian teens establish an Indian teen club of their own.

(continued from inside cover, Daybreak Star Press publications.)

TRIBAL SOVEREIGNTY: INDIAN TRIBES IN U.S. HISTORY (high school) Edited, easy-reading versions of four scholarly papers on the topics of tribal rule and on the impact of non-Indian settlement and U.S. government policy on traditional ways of life.

DAYBREAK STAR PRESCHOOL ACTIVITIES BOOK (adult) A "how to" book which shows preschool teachers how to make the American Indian materials used at the Daybreak Star Preschool.

DEVELOPMENT OF NATIVE AMERICAN CURRICULUM (adult) A workbook which describes the process of curriculum development employed by Community Educational Services at United Indians of All Tribes Foundation.

Monthly Reader

DAYBREAK STAR (grades 4-8) A monthly reader made up of interviews, book and movie reviews, creative writing, legends, recipes, games, and contributions from our readers.

Video & Slide Show

video. YESTERDAY'S CHILDREN: INDIAN ELDER ORAL HISTORY (high school) A 30-minute presentation of Skokomish youths interviewing two elders on the Skokomish Reservation.

slide show. VOICES FROM THE CRADLEBOARD (high school & adult) A 30-minute discussion of traditional Indian child rearing practices.

FOR MORE INFORMATION AND ORDER FORMS, please write:

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